1:Chabot--19 E-5 (1940-1949) 1950 OG6 Makassar OG6

000 /14 cont./2. E. E. Evans-Pritchard,
The Nuer, Oxford, 1940, p. 261.

/15/ Chapter I

Kinship

131 Goa Province extends from the ocean to the mountains.
●133 The Djene'berang River, originating on the almost 3,000
meters high Bawakaraëng and emerging into the sea just to
the south of Macassar, flows entirely through Goa's regions.
491 The large motor highway which connects Macassar with
361 Malino, situated 70 kilometers away in the mountain, runs
practically parallel with the river. Approximately 10 kilo-
meters outside Macassar lies the little town of Sungguminasa,
still entirely in the plain, the residence of the Prince of Goa.
Only 30 kilometers further on the road begins to climb
[33] steeply. The 30 kilometers to Sungguminasa lead through an
undulating plain where woods and sawahs alternate. Groups
of houses lie scattered through the country. At kilometer
post 15, just past Sungguminasa, lies Kampong Bontoramba.
369 Elegant automobiles belonging to the residents of the large
city roar through it, but this has little influence on village life
and everyday thought. Some of the old people have never
seen Macassar. For the majority a visit to the large city is a
significant event, but more because of the many curiosities
to be seen and experienced there than because of the changes
to be introduced into one's own life after returning home.

631 Bontoramba is one of the 14 kampongs which form the
adat community of Borongloë, and at present Borongloë,
together with 10 other adat communities, forms the federative
unit which for hundreds of years has been known as Goa Kingdom.

133 Bone trip (first): Started August 27, 1949 (left Makale
491 early August 26th and drove to Rantepao and thence to Paloppo).
361 The road took me across great mountains. I could see endless curves below, and enormous valleys, and later in the distance the sea. The road itself was bad. Here, as on the west coast, there is a stretch of almost uninhabited mountain-land between the Sadang country and the Buginese coastal country. There are few villages. Paloppo is a large town on the coast and an administrative center.

491 Going on from Paloppo the road is bad and endless but level,
162 leading to Sengkang. Around Paloppo I still noticed plenty of
142 Sadang, or at least Toradja people. But gradually the scene changed to Buginese.

I had a good lunch at a fine pasanggrahan. Sengkang, which is the center of Wadjo, seemed to be populated by a number of people of negroid type. To the north, around Paloppo, I noticed that there were pretty girls all over. Along the Wadjo belt, however, men have beetling brows and are dark, and the women are not so pretty. Later, in Bone, the women
291 again were impressively fine. I also noted the change to the
565 wonderful flaming Buginese dress of the women. Feasts
224 were going on in many houses, and all along the road girls
342 and women were beautifully dressed, and often on horses led
181 by men. They are evidently nobles (I have read that some never touch the ground). Also, the houses have ramps. A thought: I will call this "The Adat Country". It [custom law] stands out all over, with Bontorio influence, e.g., men with great head cloths on horseback, and many with lassos and lances, evidently deer hunting.

857 I noticed that the children didn't shout as much as the
609 Sadang children did when I passed by. But everywhere I go
576 people stare so!

As I got to Bone the road got better although it is not sur-
491 faced. The Radja is said to be keen on roads.

I arrived [in Bone--Analyst] in the evening, tired to the bone,
124 and hence ate very little. I got a good room in the pasanggrahan, but again in the rear with children, fowls, awful all-night cocks, and screeching flying foxes making for hideous nights with little improvement during the day. I slept some and the next morning went to see the assistant resident, de Graaff, who at once appeared to be friendly. I went to see him at the new brick schoolhouse, the "pride of Bone". There I also met a man who was formerly in foreign affairs, an old
[292] fellow with a mustache, and Aru Matjege (makadang-atana, a talking chief of the land), a young man in the dress of the high class--horsehair, woven, with gold bordered songkok. Then